WESTERN RECORDER.

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Prize Essay.

EXTRAC T FROM THE WORCESTER PRIZE ESSAY ON INTEMPERANCE.

By the Rev. Cyrus Yale, of New Hartford, Conn.; being the Essay to which the Premium was lately awarded by the three Senior Officers of Williams College.

"Turn now from this self-destroyer, to the circle of his relatives. These can neither conceal their blushes nor their tears. Those relative duties which he owes them, and on which their happiness in a great measure depends, he fails to perform. With this neglect he associates positive and deep injury. Is he a husband and a father? Most disconsolate is the wife of his bosom. She remembers those virtues which first gave him a place in her heart; those after kindnesses too, which drew the silken cord of love more closely round their twin souls: her heart bursts. For, in exchange for these, she now receives uniform neglect, unkind looks and words, sometimes threats, and even blows. Still she is ready to forgive him. At times, a keen pang for his personal sufferings pierces her breast. No kindness, no entreaty on her part, can soften his brutal ferocity. The house is a bedlam. She and her children are encaged with a monster. Her soul is the seat of mingled fear, shame, grief and pity. Her person will bear to the grave the wounds of a hand which was sacredly pledged for her protection. Her food, clothing and fuel are but ill supplied. Sorrowful days and sleepless nights are appointed to her: Premature furrows are on her face, and her head blossoms early for the grave. And ah! the hapless children. They know not those sentiments of tenderness, confidence, and reverence, which the name of father should inspire. Their education is neglected; the worst of examples is before them. If they do not inherit an unconquerable thirst for ardent spirits, they share not unfrequently in the father's disease, poverty and disgrace.

"Is the guilty person a wife and a mother? The state of the family in some respects, is still more distressing. In vain the weary husband, as he settles in his chair, looks for the kind assiduities, the reviving smiles, the grateful repast he had been wont to receive. The children, in rags and filth, cry around him for bread, and pour on his ear their touching tales of wo. The food is spoiled for want of attention; the apartments are in disorder; the unhappy man calls for something to allay the cravings of hunger, and receives in return a storm of female wrath. He looks on the reeling, debased woman—the sigh from his breast is deep. Departed forever are the sweet comforts of home.

"Or suppose the victim a son; and what pencil can sketch the evils which cluster around the parents. In this son they had placed their fondest hopes. They loved him, they leaned on him, they had spoken to him to rock the cradle of their second childhood. At the early indications of his fall, they tremble; their eyes stream; their hearts bleed; they besiege him with piteous entreaty. He listens, he promises amendment; yet every day sends a barbed iron through their souls. He squanders the hard earnings of their better days. To neglect he adds frowns and abuse; and the gray hairs of this worthy pair are with sorrow brought down to the grave. Alas what grievous evils may a single drunkard bring upon the happiest family. Let but the fiend intemperance flap his raven wings, and raise his thrilling scream, in any circle of domestic felicity, and in the twinkling of an eye the choice delights of that circle will vanish as by enchantment.

Next, follow this spoiler from the house of his friends into the wider circle of the community. For the performance of those duties, which as a citizen he owes the public, he has but sorry qualifications. By wasting his estate, he has become unable to bear his proportion of the expenses of government, science and religion. By weakening the vigor of his mind, he has become unable to assist in any of those numerous mental operations which the good of community demands. By ruining his constitution, he has unfitted himself for that bodily activity which might have proved beneficial to his country. By debasing his morals and his character, he has disqualified himself for that salutary influence on public order and virtue which every member of community is bound to exert. Suppose all persons to withhold from objects of general utility that aid which the drunkard withholds,—who would stand forth to support and perpetuate our invaluable institutions, civil, literary, and Christian? Where would be our statesmen, our counsellors, our philosophers? Where our poets, historians and artists? Where our schoolmasters, and farmers, and merchants? Our lawyers, physicians, and clergymen? Let this evil become universal in the softer sex, and where would be our good housewives, the nursing mothers of our children, and the vigilant guardians of correct manners and morals? But the imagination starts back with horror, and resolutely shuts her eye, and refuses to behold an entire community of drunkards.

"It must be added, the drunkard is guilty of high offence against God. In laying violent hands on himself, he incurs the guilt of defacing, tearing down and trampling in the dust, the most noble fabric of God's erection in this lower world. In wantonly breaking the tender ties of kindred, wrecking the enjoyments of social life, and infusing the wormwood and the gall into the chaste and delicious sweets of home, he is guilty of making those wretched whom God designed for happiness. In rudely assaulting the pillars of science, religion, and civil society, he is guilty of raising an assassin's arm against the more valuable provisions of a kind Providence. In a word he most audaciously contravenes the benevolent intentions of Deity towards the human family. And is not this a crimson offence against heaven? Nor does he treat the laws of God with greater decency. Which of the ten commandments does not the drunkard violate? The god which he has before the face of Jehovah, is strong drink. To this god he bows down himself daily; under the influence of this god he takes the name of the true God in vain. He profanes the Sabbath, dishonours his father and mother, kills, commits adultery, steals, bears false witness, and covets his neighbour's possessions. I need not add, that he is notorious for his neglect of the means of grace, and for daring Jehovah's thunders.

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"Such is the imperfect outline of a strong case of intemperance. And now I ask, where is the town or village in our country of moderate size which does not furnish at least one original to this hideous portrait? Would the estimate be extravagant should we suppose one drunkard of the baser sort to every 500 persons in the United States? We have then in our bosom no fewer than 20,000 of these destroyers. But to each of these there are probably five others of secondary rank, who are little less practised in the diabolical art of destruction; and five others still, whose names are on the rolls of this formidable army. In support of this estimate, I rely on common observation, and also on the facts that 38,000,000 of gallons of distilled spirits are annually consumed in our country, and that intemperance, in the southern parts of the Union, prevails in a degree far more alarming than in New England, where the higher tone of moral feeling unites with the less relaxing effect of climate to keep it in check. Here then are 20,000 leaders of as many bands, making a terrific host of 220,000, spreading their dark ranks from one extremity of the Union to the other, and waging a war of extermination, as well against all that is valuable in their own possession, as against the endearments of kindred and house and every thing great and useful and good in community. At their head we may imagine Apollyon himself, under his more classical name of Bacchus Omestes, or the devourer; robed as formerly in the skin of the panther, rolling furiously in his chariot drawn by a lion and tyger, amidst the frantic shouts of "Io! Io! Bacche! Evoe!" As so many fiends they move; their black colours stream aloft; they scatter "fire-brands, arrows, and death." With ruthless hands they assault all that falls in their way. Females shriek and faint; children flee; even the veteran soldier that never trembled in other wars, turns pale at the wide desolation.

And is there no good associated with this mass of evil, which subtracted, will reduce the amount? Most of the evils in the world are connected with some redeeming circumstances; here there are none. The evil in all its features of horror, is without mitigation."

(*To be continued.*)

From the Connecticut Observer.

THE PREVAILING TASTE.

It is easy to discern defects in the religious features of past generations; but it is somewhat difficult to discover the defects of the present generation. And when they are seen, it is rather obnoxious to point them out. Most are so well satisfied with themselves, that they are unwilling to listen to the truth. The consequence is, that when defects are seen, they must be viewed in silence, or mentioned only at the hazard of reproach. The mention, it is thought, must spring either from a disposition to view things on what is termed the dark side—or from an overweening estimate of one's discernment. But the vice of censure is so loud respecting the insatiable desire, even of the pious part of community for constant excitement that we need not fear singularity in speaking of it. This desire is best gratified by *facts*. The consequence is, that there is a constant demand for incident—for facts. Men now a-days, one would think, on a cursory view were all glowing with the philosophic spirit of Bacon—and in the true exercise of it, were seeking, in the inductive mode to acquire facts, for the materials of a well built and extensive system. But alas, on a closer inspection, you will see that they throw them aside as useless lumber, and are so far from drawing any general conclusions, or deriving any general principles, that they endure, with evident impatience, the labour of others, in turning these facts to some practical use, or combining them into systematic order. With a burning desire for facts, they are at the greatest possible remove from 'matter-of-fact-men.' We have compared in our own minds, the common display of facts—and the use made of them, to a beautiful broad, and well shaded turnpike, ending in a morass instead of a city. The road is smooth, and the journey pleasant—but the man who has not a plenty of time to spare in trifling, will do well to avoid it.—He is the best Philosopher, who to a keen discernment and a taste for the observation of facts, unites the power of classification; and, so far as knowledge is connected with growth in grace, he will be the best Christian, who joins the desire of learning facts in the religious world, with the general principles which those facts illustrate. The theorist who wanders in the mazes of conjecture, may not, in this philosophic age, be quite so popular, but he is nearly as rational, as the man who wanders amid a wilderness of facts, and neglects the clue of general principles.—In a word, then, could we form the taste of our readers, to our wishes—a claim which we readily grant we have no right to make—we would, with the present unceasing demand for anecdotes and stories, a love for discussions, in which these facts are made to bear on points of great moment to the temporal and eternal welfare of the human race.

From the Western Luminary.

PARENT AND CHILD.

Dear Sir;

I send you the following anecdote, stating how a guilty parent was reclaimed from the sin of profane swearing; and by the same instrument brought to engage in the duty of family prayer. About twenty-eight years since, when I was a wicked, careless sinner, my eldest son, then about four years old, had been living in a family in the country, where there was a pious young woman, who had taken much pains, both by precept and example, to impress my son's mind with the importance of religion, and especially of secret prayer. The family with whom he lived, was in the habit of bringing him home to see his mother on Saturday and calling for him on the Sabbath day following. On one of those visits he asked his mother in my presence, "where bad people would go to, who said bad words?" But before his mother had time to give an answer, he asked if they would not go to hell? His mother's answer was, that they would unless they repented.—He answered with a deep sigh, which I never shall forget, that papa would go to hell then, he said bad words, repeating those profane expressions which I was in the habit of using. Language would fail, in expressing my shame, confusion and remorse at the time. I endeavoured to conceal my feelings, by affecting to continue reading a book, I had been perusing; but had become almost blind with remorse, for I could not distinguish one line or letter from another.

My reflections were about the following: Surely it is now high time that I break off from such profane and sinful oaths, when my own child has become my reprover. I from that hour resolved that I would cease from that sin at least, and never set the example to my children; which promise I have been enabled to keep from that day untill this.

It pleased God, shortly after this rebuke, to give me such views of my exposed and ruined situation as a guilty sinner, that I was led to cast myself on the arms of divine mercy, through a dear Redeemer's blood and righteousness. I made a public profession of my repentance, and faith in the Lord Jesus, by connecting myself with his church and people. Yet so great was my natural diffidence and want of resolution, although deeply impressed with the duty, that I did not engage in the performance of family prayer. Now again, the Lord sends my son to reprove me in this thing. My son asked his mother in my presence, if all good people did not pray? To which his mother answered, yes. He then asked his mother if his papa was a good man? To which his mother replied, yes, my dear, I hope he is. Well then, said he, "if papa is a good man why dont he pray? Miss —— prays every night and morning."

This had the effect, I trust which God in his adorable providence intended. I became greatly embarrassed; and at the same time God's holy Spirit impressed my mind with the importance of the duty of family prayer; and before closing my eyes to sleep determined I would commence the discharge of that duty and have ever since, through much weakness and infirmity, endeavoured to continued the same, much to my own comfort, and not in vain to the great blessing of my family. L. M.

PRACTICAL PIETY,

Exhibited in a Sabbath Scholar.

A Sabbath School boy, of good understanding and excellent memory, being fond of reading, was favoured with the privilege of many good books from a pious friend.—One day on visiting him the following interesting conversation ensued:—"Well, Robert, what are you reading now?,' "I love my Bible yet, but I am reading now, 'A Glympse of Glory,' and I like often to read, 'The Saints' Everlasting Rest.' " "And do you think, Robert, that you love Jesus?" "How can I *help* but *love him*, for does he not keep me out of Hell? and I am sinning against him every minute." "But, do you see any thing else in him that is lovely and desirable?" "Yes, I love to go to meeting to *hear about Jesus*; and when the minister is telling about him, I love him so, that I *want* to go and *be with him.*" "Have you always thus loved the blessed Saviour," "O no indeed: I was a very wicked child, and I used to swear very bad; but one day, when I was swearing at a little boy, a man that heard me, said, 'Dont swear so, little boy, or you will never be a good man if you swear so!' I did not think much about it *then*, but *after awhile*, I began to think it would be dreadful *never* to be a good man; and when my mother died, four years ago, she told me I must leave off all my bad ways, and be a good boy, or I should not meet her in heaven. And now for some time past, I have been thinking it would be dreadful to be *seperated* from *God and my mother forever!*" At another time, talking of reading, he said, "I have heard good people say, that it was not good to read novels, but I never knew how bad it was till lately. I had been reading a Scotch book, and when I went to pray afterwards, some of the words I had read came first into my mind, and I could not get them out, and they plagued me a great many days. But when I go to pray now, I love to read that chapter where Christ says; '*Him that cometh to me I will in no wise cast out,*' and then that comes first to my mind!"

Am. S. S. Mag.

HINDOO CASTE.

The tenacity of the Hindoo as to caste, is illustrated by the following melancholy narrative:—A young Hindoo girl, of superior beauty, had by chance been seen and admired by a youth of the same religion, but of inferior caste. Knowing the latter to be an insurmountable barrier to the parent's consent, he at length prevailed on her to elope with and marry him in his own village. Her family soon discovered their retreat, and contrived by stratagem to get her again in their power. Accordingly her mother was despatched to negotiate the pretended reconciliation, and prevail on her to return, in order that the marriage might be properly celebrated at her father's house. The poor girl, delighted at the prospect of so fortunate an issue, readily accompanied her mother, and was received by her father and brother with open arms. When three days had elapsed, and no marriage feast been proclaimed, she began to suspect the treachery, and determined on seizing the first opportunity of returning to the husband she had chosen. A favorable one seemed to present itself; but she had not been gone long before she was overtaken by her brother, who affected to sympathize with, and offered to see her safe home. The road lay through an unfrequented path, which taken advantage of, he drew his sword, (the meanest peasant in these provinces wears a sword,) and severed her head from the body. She was found the next morning weltering in her blood. The father and brother were immediately apprehended, and, wonderful to relate, not only confessed the crime, but exulted in the accomplishment of it; nor was it in the power of the judge to punish them; for, unhappily, the Mahometan law, by which natives of every description are tried, is so arbitrary as to invest parents with unlimited authority over their children, even to the depriving them of life; and, it being proved in evidence, that the son obeyed the father's orders, they were both acquitted.—*Eng. pap.*

TRAVELLING IN HINDOSTAN.

The author of "Sketches of India," thus describes one of the modes of travelling adopted by the luxurious inhabitants of India:—"You generally set off after dark; and, habited in loose drawers and a dressing gown, recline at full length, and slumber away the night. If you are wakeful, you may draw back the sliding pannel of a lamp fixed behind, and read. Your clothes are packed in large neat baskets, covered with green oil cloth, and carried by palanquin-boys; two pairs will contain two dozen complete changes. Your palanquin is fitted up with pockets and drawers. You can carry in it, without trouble, a writing-desk, and two or three books, a few canteen conveniences for your meals,—and thus you may be comfortably provided for many hundred miles travelling. You stop for half an hour, morning and evening, under the shade of a tree, to wash and take refreshments; throughout the day read, think, or gaze around you. The relays of bearers lie ready every ten or twelve miles, and the average of your run is about four miles an hour."

JAPANESE PRAYERS.

In Japan it is believed that the mountains are temples where their deities dwell—and it is deemed impious to pass one of them, without offering towards its summit a prayer to the supposed divinity which inhabits it. To obviate, however, the delay and trouble which this would occasion on a journey, they have posts erected opposite each mountain, on which is a plate containing the prayer engraved in it, and which the traveller turns round whenever he passes it, thus satisfying his conscience. How many Christians make their prayers to consist in a formal ceremony even as absurd as this; and such have surely no better reason to expect an answer, than the poor Jappanese who thus worship, without light to direct him to a purer, richer fountain of salvation.—*Emp.*

Fragments.

ON PRAYER.

Prayer, is the application of want to Him who only can relieve it—the voice of sin to Him who only can pardon it. It is the urgency of poverty, the prostration of humility, the fervency of penitence, the confidence of trust. It is not eloquence, but earnestness; not the definition of helplessness, but the feeling of it; not figures of speech, but compunction of soul. It is the *Lord save us, we perish* of drowning Peter; the cry of faith to the ear of mercy.

Come to the throne of grace to get, and not to give. Bring your wants, and not your fulness. And if you have no feeling of your spiritual poverty and necessity, let your first prayer be for this feeling.

Religion is in a low state in the heart of that man on whom prayer must be urged as a duty. It ought ever to be considered as the greatest of all mercies, that we are permitted to pray to God, and assured that *Every one that asketh receiveth.*

Prayer is the breath of the spiritual life in the soul. Lam. iii, 56. Whatever has life must breathe, and if the life be strong, it will breathe freely. If prayer be faint, weak, and disordered, the person is not in full life and health; if there be no prayer, there is no spiritual life at all; the first mark of it is, *behold he prayeth;* (Acts ix, 11.) and the last account of one is his prayer, *Lord Jesus receive my spirit.*

Just in proportion to your prayers, so is your holiness, so is your usefulness. The praying Christian is the strong, the thriving Christian, "strong in the Lord, and in the power of his might."

As the naturally weak ivy, which, if it had no support, would only grovel on the earth, but adhering to some neighbouring tree, or building, and entwining itself about it, thus grows and flourishes, and rises higher and higher; and the more the winds blow, and the tempests beat against it, the closer it adheres, and the nearer it clings, and the faster its fibres embrace that which supports it, and it remains uninjured: just so the Christian, naturally weak, by prayer connects himself with the Almighty, and the more dangers and difficulties beset him, the more closely they unite him to his God, he reaches towards and leans upon, and clings to him, and is strengthened with divine strength.

How calm and composed may he be, amid all the storms and distractions of this world, who has daily and hourly communion with the creator, ruler, and preserver of all things. The Christian falls below his true happiness in this life, if he does not enjoy constant peace of mind. "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee."

Prayer, like the precious metal, comes most pure from the heated furnace. Are you depressed under your guilt, your weakness, your ignorance, or your ingratitude? You may spread your distress, as Hezekiah did his letter, before God, and you need not fear but that God will help you.

The following affecting anecdote is told us of a poor negro woman. She was a poor slave in the West Indies, and was forbidden by her master to attend public worship, and threatened with severe punishment if she did go: the only reply she made, was, "I must tell the Lord that;" a reply that so affected her owner, that he no longer refused her liberty to go. What a view does this give us of the blessedness of prayer, that a poor and friendless outcast may thereby obtain the aid of the great Governor of the universe!

Some neglect prayer, and this on various grounds. They say GOD KNOWS WHAT I WANT WITHOUT MY ASKING, and he is too wise and too good to need my information in order to relieve me. This should be an argument to raise your faith and hope, and not to hinder your prayers. Matt. vi, 8, 9.—God is indeed wise, infinitely wise, and, being so wise, he has in his word directed you to make known your wants unto him by prayer. His knowledge is one reason why you *should* pray to him, and his goodness another, why you may confidently apply to him. Will you pretend to be wiser than he is? Whatever his design may be in it, your duty is clear, to obey his will. He knows when you will die, and might support you without food, and yet you daily eat. Remember that "it may be agreeable to perfect wisdom, to grant that to our prayers, which it would not have been agreeable to the same wisdom to have given us, without praying for." What if prayer be his plan for making you humble, dependent, devout, believing and thankful. In short, for impressing you with a sense and feeling of your wants, and bringing you to a proper state of mind to receive his blessing? But whatever his design may be, it is your highest wisdom and interest to follow his direction.

As the sun when he appears in the heavens, not only discovers *himself*, but discloses all those objects which surround us, so when God manifests himself to the soul, he not only gives the knowledge of himself, but makes us acquainted with our own hearts, and the truths revealed in his word, which are inseparably connected with salvation.

CONVERSION AT THE AGE OF 100 YEARS.

The following brief account of Mr. Luke Short, who died in Middleborough, (Ms.) about 70 years since, at the advanced age of 116 years and who was converted when an hundred years old, is from the American Baptist Magazine for February.

Mr. Luke Short was born in Dartmouth, County of Devon, England, where he lived until he was about 15 years of age. He recollected to have seen Oliver Cromwell, witnessed some of his most memorable achievements, and was present at the beheading of Charles I. in 1694.

Shortly after this time he became a seaman, sailed to America, and fixed upon Marblehead as the place of his residence.—There he married, and was blessed with a family of children.

From Marblehead Mr. Short sailed regularly in the merchant service, until, being advanced in life, some change of employment became necessary. He then removed from that place and settled in Middleboro', Plymouth County, Massachusetts. Here he resided until the day of his death.

When an hundred years old, his strength was sufficient to enable him to work on his farm, and his mental faculties were but little impaired. At this advanced age, he was sitting down one day in his field, and calling to mind some of the most remarkable events of his life, particularly of his youth. His memory fastened especially upon the following fact. When quite a boy, he had heard the venerable John Flavel, whose praise has long been in the churches, preach from the words, "If any man love not the Lord Jesus Christ, let him be anathema maranatha." He recollected a considerable part of the discourse, which was exceedingly pungent and solemn, particularly the explanation of the words *anathema maranatha*, "cursed with a curse, cursed of God with a bitter and grievous curse."

Connected with the delivery of the sermon was one event, which made a deep impression on the minds of the audience, and which was now called to recollection by Mr. Short. When Mr. Flavel arose to pronounce the benediction, he paused and said, "How shall I bless this whole assembly, when every person in it who loveth not the Lord Jesus Christ, is anathema, maranatha?" A baronet who happened to be present, fell to the floor, overwhelmed with the solemn conviction which this question carried home to his bosom.

The recollection of this sermon, and of the circumstances attending it, were the means used by the Spirit of God to awaken Mr. S's attention to the subject of religion at this advanced age. He obtained mercy through the merits of a crucified Saviour, joined the 1st Congregational church in Middleborough, and to the day of his death, which took place in his 116th year, gave pleasing evidence of piety. God, who in answer to prayer, added 15 years to the life of Hezekiah, added 16 years to that of this venerable man, after he had been born when he was old.

Religious Intelligence.

CEYLON MISSION.

Extract of a letter from Rev. Mr. Winslow, to his brother in Yale College, dated Oodoville, March 4, 1824. The facts relating to the revival in Ceylon have been already communicated; but they will bear repeating. It appears most evident that this rich blessing was given in answer to prayer.—*R. Intel.*

Of late we have had especial cause for devout thakfulness to God for his rich blessing on our poor labours. Something like a *revival of religion* commenced six weeks since at Tillipally, by an uncommon impression made upon the boys in the boarding School during preaching on Sabbath morning. It appeared to be the operation of the Spirit upon the heart and conscience, and Br. W. was encouraged to appoint an extra meeting for the afternoon and evening. It appeared that 6 or 7 of the lads in the School were under conviction, and the next day Br. W. as he was not very well called for help in the work. I went up at evening with Mrs. W. and on arriving, about candle light, found a large room nearly filled with inquirers of different classes; but most of them members of the school. The Spirit of God seemed evidently present, and in addition to those under conviction, there were several much impressed with a sense of their guilt and danger. The inquiry with nearly all, was, "what shall I do to be saved?" Such a scene I had not witnessed before in India, and I might almost say never expected to. The next and the succeeding day we had several meetings with the boys and their impressions deepened. After I left, some of the other brethren were there, much of the time for 8 or 10 days; during which time 6 of the boys and 2 girls apparently passed from death unto life: and afterwards several others, (among whom is a respectable school master formerly serious) so that at the present time Br. W. has *hope* of 15 as savingly converted; though it is too soon to form any very decicive *opinion* concerning them.—The next Sabbath after I went to Tillipally there was uncommon influence attending the word preached at Oodooville, and deep seriousness settled on the countenances of many who even showed their feelings by their tears. During the following week this seriousness became more particularly manifest among the members of our Boarding School (now composed entirely of females) of whom two or three had been at Tillipally the preceding week. Five of the girls were evidently under conviction, and one seemed already to have begun to walk in the right way. As at Tillipally, so here the impressions made, deepened and extended, embracing some not in the school, especially the servants in the family, and two of the school-masters. We have, therefore, a trembling hope, that 8 of the girls, one servant, and one school-master, will hold on their way, and was stronger and stronger—and some others appear still to be seeking. The first Monday in February, our monthly prayer meeting was conducted with a new spirit. The Lord seemed to be with us and to shed down an uncommon influence upon every one waiting before Him. The afternoon, instead of being spent mainly in hearing an address and making practical remarks upon it, was spent wholly in prayer with "strong crying and tears." Indeed it was such a season of wrestling with God, as I never before witnessed, and the prayers and weeping of those assembled were interrupted only by reading a few appropriate passages from the word of God, and by making very short remarks. We prayed in the full hope that God would be prevailed upon to do that for us which we had been enabled to ask and to plead for at his hand.—The next Sabbath was a day long to be remembered in Manepy. It was a communion season, and Mrs. W. and I were there, as also the girls of our school, and 6 of the serious boys from Tillipally. God was evidently present and the conferences held with the children and youths of the school, who were inquiring (amounting in all, to nearly 40 more or less affected with the force of divine truth) were exceedingly interesting. Several of the boys spoke and more than 30 rose up to testify their desire to forsake all for Christ. Of these, 6 obtained a hope before the next morning, and with others who have since been pressing forward, make now at that station 12 or 13 of whom Br. S. entertains a hope that they are children of God. During the week following, the presence of God was still more remarkably displayed at Panditeripo, where some seriousness had previously appeared. On Thursday evening while Mr. and Mrs. S. were absent, the greatest part of the school seemed at once to be shaken. The boys who had lain down to sleep, rose up to pray, and soon the voice of most earnest prayer was heard from all parts of the garden, where they had scattered, and continued more than one hour and a half, that is, until some time after Mr. and Mrs. S. returned. When Br. S. at length rung the bell to call them in, the boys came sobbing and trembling with the inquiry "what shall we do to be saved?" I was there the next day and was certainly much impressed with the mighty power of God. Of these children more than 20 now appear well. Meanwhile as Batticotta had not visited, the brethren united day after day, sometimes in a social manner and sometimes in private, in fervent supplications for that school; and, to the praise of God, He was not unmindful of his servants, an awakening has also commenced there, and several already appear well. Oh, that all our friends could now praise and pray in our behalf, of us and of this people. The Lord is still near.

CALCUTTA.

The London Baptist Magazine contains a letter from Calcutta, of which the following is an extract.

"The female department of the Benevolent Christian School Society is prosperous. Mrs. Colman is a steady devoted superintendent, and the Society has been highly favoured in being able to avail itself of her services. Ten schools are now in motion, and we hope more will be formed as soon as funds can be realized, and suitable places and situations found out. We trust for some small portions of your interest in favour of this important work. It is, indeed, a most important and delightful feature in the present state of missionary works in Bengal. It is a demonstration that the labours of these past thirty years have not been in vain; but that, over and above the actual conversion of the natives, much is doing; yea, much has already been achieved in favour of the great object for which Missionary Societies exist. The way of the Lord is preparing, mountains and hills of prejudices are levelling, and valleys of ignorance are filling up with speed. We need, dear Sir, to reflect upon these things, that we may take heart."

BENCOOLEN.

Extract of a quarterly letter, from the missionaries at this station, dated Jan. 1824, and published in the London Baptist Magazine.

"Our native schools are in a truly flourishing state. Opposition has, in a great measure ceased, and people begin to suspect that educating their children may possibly be attended with benefit. You have already been informed that all the schools in and about the town have been removed to the mission premises. Here a most gratifying sight is every day exhibited, of a hundred and fifty or more, wild little fellows, subjected to the regular discipline of a Lancasterian school, and improving in useful knowledge."

DEMARARA.

Extract of a letter from Mr. Mortier, dated George Town, July 15, 1824.

"With regard to the work of God in town, we have abundant cause to be thankful and rejoice. We meet with no interruptions either in our public or private assemblies. Our Chapel is filled on the Lord's Day, and generally so on Thursday evenings. From the sound Christian experience expressed in the Lovefeast last Sunday, and from the personal conversations I have with the members, as well as the general tenor of their conduct, I believe they are generally growing in the divine life. They are indeed grateful for the continuance of their religious privileges. Often do tears of gratitude accompany their prayers and praises to Almighty God."—*Wesleyan Miss.*

From the Latter Day Luminary.

VALLEY TOWN STATION.

Extract of a Letter, Dated, Valley Towns, January 7. 1825.

Rev. and Dear Sir,—In compliance with the instructions of the Board, I beg leave to say that the business of the mission has gone on during the past month in the regular course.

I feel happy to be able to say, that a growing seriousness appears to prevail among some of the pupils. In two or three instances I trust a work of grace has been commenced in their hearts. Several of the little girls are in the habit of retiring frequently, two or three together, into secrete places for prayer. This pleasing work originated in a catechism class, which meets two evenings in the week to recite portions of Dr. Baldwin's catechism, which they commit to memory at spare hours. In this exercise we endeavour to make the doctrines and duties which come under consideration as plain as possible, and to apply them to their consciences. I trust the Lord himself will crown these feeble efforts with his blessing. Last night, three of these little girls appeared overwhelmed with grief on account of sin, and two of them appeared to have a scriptural view of the hatefulness of sin in the eyes of a pure and holy God, and of the amazing compassion of the Saviour in giving himself for sinners. I always feel a fear of being too sanguine; but I do really trust the Lord is instructing these lambs to know their Shepherd's voice.

The Cherokees appear to have set their minds in earnest on improvement. In temporal things this is becoming more manifest every day.

Evan Jones.

CAREY STATION.

Letters have been received by the Corresponding Secretary from brother M'Coy, to the 8th of December.

The promising appearance of a work of grace which had commenced among the Indian children, still continued. He had been absent for about a fortnight, a part of which time he had been afflicted with sickness; and was happily restored. The following is an extract from his letter;

"I want you to feel assured, dear brother, that the Lord has indeed visited and blessed our mission, greatly to our comfort and encouragement. In addition to the four young men, of whose baptism I have already informed you, I found on my return from my late journey, three other young men in our family giving satisfactory evidence of a gracious change; one of them is a Roman Catholic, a young Frenchman employed by Gov. Cass, to assist among the Ottowas. He is yet halting a little on the subject of baptism."

From the Recorder & Telegraph.

MASSACHUSETTS SABBATH SCHOOL UNION.

The Committee appointed at "a meeting of the Superintendants and Teachers of the Sabbath Schools, connected with the various religious societies of different denominations in the City of Boston, held on the 6th of October, 1824, to consult upon the expediency of forming a Sabbath School Union for the State of Massachusetts, to be auxiliary to the American Sunday School Union," &c., met on the 23d inst.; and, after consultation on the subject referred to them, unanimously adopted the following resolutions:

1. That it is expedient to attempt the formation of a Massachusetts Sabbath School Union, auxiliary to the American Sunday School Union.

2. That this Committee invite, by a public notice to be given hereafter in a suitable number of the religious newspapers published in this City, the various Sabbath School Societies and Associations in this Commonwealth to appoint each a delegate to meet in Boston, at such time in Election week, and at such place, as shall hereafter be determined upon by this Committee, for the purpose of organizing, if it shall be thought expedient by said meeting, a Sabbath School Union for the State, auxiliary to the American Sunday School Union.

B. B. Wisner, *Chairman of Committee.*

The Religious Advocate contains a list of towns in Monroe Co. N. Y. with the number of individuals destitute of a Bible, &c. &c. From the account there given, it appears that, within the limits of that county, no less than 928 families are entirely destitute of the Holy Scriptures.

Germany—Most of the Bible Institutions in this country proceed with spirit and success. "Many peasants," Dr. Steinkopff writes, "earnestly pray for the Bible Society, and testify the sincerity of their attachment by their contributions. In one parish they had no money to give; but they cheerfully brought their corn."

Presbyterians in Ireland.—The General Synod of Ulster and Presbytery of Antrim, have 223 ministers, 85 licenciates, 201 congregations, and more than half a million of people.

The London Baptist Mis. Society lately received from a christian friend *one thousand pounds sterling*, with a request that it might be entered as from "an unprofitable servant."

The receipts into the Treasury of the A. B. C. F. M. from Dec. 21st to Jan 20th inclusive, of legacies, &c. amounted to $3,836.

Ohio Theological Seminary.—The subscriptions in England in behalf of this institution, now amount to upwards of 5000 guineas. Among those who have contributed, are the Archbishops of Canterbury and York, and ten bishops.

REVIVALS.

The Baptist Church in Utica is visited with a refr shing season; within a few weeks, Elder Willey has baptized 30 converts. In Deerfield also, the Lord is manifesting his mercy to perishing sinners.

Baptist Register.

In addition to the above, we understand that five were baptized last Sabbath.

A correspondent in Pottsdam writes to a gentleman in this vicinity, respecting the progress of a work of Grace in that town, in the following terms:—

"God has truly done great things for us, although it may seem little in comparison with what needs to be done. A considerable number are rejoicing in hope, while others appear to tremble in view of their lost condition as sinners. There is an increasing attention to religious meetings. There are some marks of penitence and humility in the conduct of professed Christians.—What God designs for us he only can reveal. May the language of our hearts be "Let him do what seemeth him good."

From the Pittsburg Recorder.

Extract of a letter from a Minister of the Gospel at New Geneva, Fayette County, Pa. to the Secretary of the Board of the Western Missionary Society, dated December 24th, 1824.

"Dear Brother,

I have just returned from a two weeks tour along the missionary stations on these waters from Morgantown to French Creek. During this tour, I held fifteen meetings, all of them uncommonly interesting, with a single exception or two. I spent seven days with the people on French Creek, where Mr. B. formerly preached, and held one or two meetings with them every day, at which the settlement generally attended. Mr. B. left them about three months ago; and within a month after a revival of religion commenced in their prayer and conference meetings, which extended over the whole settlement to every individual, with very few exceptions. Seldom has a revival been witnessed so general in its effects. But whilst at its height, a New-light preacher appeared amongst them, with whom they were formerly acquainted in New England, and professed to them that he had changed his sentiments, so that he now agreed with them in doctrine. Being entirely destitute of a preacher, and the earnestness for religious instructions being great, his preaching among the people was attended to, and he managed to take the prayer and conference meetings into his own hand, the elders not liking to dispute in a time of revival. In the mean time, he busily circulated Unitarian books, and began to let out his sentiments in public and private; particularly laying great stress on immersion—by which means persuaded 12 or 13 persons to join his society; most of whom were deceived, and are still deceived about his doctrines. He was not at French Creek when I was there, having gone to Ohio, to bring his family, with a view of making a permanent settlement there.—It is probable, by this time he has returned and commenced his opperations, * * * *.—The situation of these people is at present peculiarly critical. About forty young converts have yet to decide to what church they will attach themselves. Hearing of their situation, I paid them a visit, at the expense of my congregations, though I had previously left them much. And I cannot think of leaving them again. The people are the most interesting society I have seen west of the mountains; and their earnestness for information was such, that, besides the numerous meetings they attended, at which almost the whole settlement was present, even in the worst weather, I was surrounded from morning to midnight with from ten to twenty inquiring souls, who listened to all I said with the most anxious attention; and when I preached my last sermon and took my leave of them, there was a sobbing throughout the whole house. They now know not where to turn their eye for ministerial help. I comforted them as well as I could, with the assurance that Jehovah would be their Shepherd, and promised them I would write to the Missionary Society for help. And I hope, dear brother, that some faithful missionary may be found who is willing to visit that destitute people. If ever a case demanded the attention of our Society, I think this does."

From the Newport (N. Y.) Patriot.

There is now an interesting work of the divine Spirit at Clyde, Wayne co. N. Y.—there the human heart exhibits its character; and the kind and merciful Saviour exhibits his character, in convincing men of the righteousness of God, and turning them to himself. In some parts within the bounds of the Rochester Presbytery, there is reason for encouragement that God is about to do a great work. One instance occurred in this region, of a man who had been a Universalist, but had lately become more deistical, after sleeping with his favourite book (Age of reason) in his bosom, in the morning burnt it to ashes, saying, "this has been the means of making many Universalists, but it shall make no more—it is false." He has now opened his house for prayer meetings. Wherever the gospel is preached, let such instances be told for a memorial of God's mighty works of grace and mercy to us. In this instance, we admire the long-suffering and patience of our merciful Saviour. Is it not because he will have mercy on whom he will have mercy?—and how rich and free is this mercy!

The work at Geneseo, Livingston co. and at Manchester, Wayne co. we hear still continues. We hope soon to give some particulars. By a letter just received from Saratoga Springs, we find that the work still goes on there. Ten or twelve were propounded for church membership on the 1st Sunday of February.

The different Religious newspapers which have been received at this office within a few weeks past, says the Pa. Carlisle Adviser, contain more numerous and interesting notices of revivals of religion, than it has been our happiness to notice for several months. There are at this time, revivals in considerable number—sufficient to shew that God has not in anger, shut up his tender mercies from his Zion.

After specifying several that have been reported in other papers he adds;—

At Trenton, and in Morris county, in New Jersey, gracious seasons are at present enjoyed by churches of different religious denominations. In Salem Circuit N. J. a very extensive revival prevailed among the Methodist churches, and about 200 have been added to the church. In Steubenville and Chillicothe, Ohio, the good work which for some time past has prevailed is still prospering. Let christians "thank God and take courage." Doubtless if a spirit of fervent wrestling, persevering and believing prayer prevailed in the churches, these gracious token of love and care for Zion, would be yet more extensively enjoyed and abundantly multiplied.

A letter to the Editor of the Zion's Herald states, that in the town of Watervliet, N. Y., more than one hundred individuals have been recently received into the Methodist Church.

Another letter states that about 80 have been admitted to the Methodist Church, in Camden, N. Y. and 21 to the Presbyterian.

WESTERN RECORDER.

UTICA, TUESDAY, MARCH 8, 1825.

Utica Sabbath School Union.—A quarterly examination of the pupils attached to this flourishing institution, took place last Sabbath evening in the Presbyterian Church of this village which was crowded to overflowing. The exercises were judiciously conducted, and were extremely interesting; and though they were necessarily protracted we saw no symptoms of weariness.

Indian Converts.—A report from the Choctaws at the Monroe Station says, "We would not forget to give glory to God for his unspeakable mercy in calling, as we hope, two of our neighbours out of darkness into his marvellous light, through our instrumentality." One of these was an Indian woman of mixed blood, whose husband is friendly to religion; and the other, a younger unmarried sister of hers, who has been a scholar in the school since its commencement. Both gave good evidence of a gracious change; and both were to be added to the church at the next communion.

Improvement in the Jewish Worship.—It appears from the Southern Intelligencer, that the Jews in Charleston, S. C. have for the first time substituted the English language for the Hebrew, in their Synagogue worship—that they have laid aside many of their ancient superstitions; and that they now have singing and preaching, after the plan adopted in Christian Churches. Would that this might be followed by their entire abandonment of Judaism in favour of Christianity.

Missionary Donations in Boston.—From a statement in the Recorder & Telegraph, it appears, that the sums contributed in Boston for the aid of Foreign Missions since the commencement of the year 1819, amount to nearly $40,000.

Retrospective Theology.—A pamphlet of forty-five pages, entitled *Retrospective Theology; or Opinions of the World of Spirits;* and written by Rev. Dr. E. S. Ely, of Philadelphia, has been published within a few days past; and a copy of it has just reached us. The book is of an inviting title: but we are sorry to say that its contents, to our feelings at least, are of a repulsive character. Whenever a clergyman presents us with opinions and transactions of the world of spirits; whether his descriptions are real or imaginative, we have a right to expect from him, a due observance of the awful realities and mysteries which belong to a state of pure spiritual existence. But in this respect, we must think with due submission, that the good Doctor has entirely failed. The object of his pamphlet is at once to expose socinianism and Universalism; and to disparage every shade of orthodoxy that differs from his own, by discovering what opinions are advocated in Heaven and Hell. This to be sure, if his discoveries could be ascertained to be real, would be putting a speedy end to all polemical disputes: but these are not so easily quelled; and the unhappiness is, that by discoursing about them in a familiar and colloquial manner as if in another world, he unconsciously belittles every topic of discussion, and carries a sort of unhallowed, terrestrial influence into the very fields of paradise. Nor is he more fortunate in unveiling the mysteries of perdition. The pamphlet, however well meant (and who can doubt the good intentions of its author?) must exert in every respect, an unhappy influence—it can answer no valuable end; and must on the whole be considered as a very unfortunate production.

The Editor of the Masonic Mirror seems dissatisfied with the comment which we made on his remarks of the 29th January, on the subject of Indian Missions; and says that we either misapprehended or wilfully perverted his meaning. Well, here is his *own* comment:—

"In the article referred to, we *rejoiced* at the success attending missionary labours, but we expressed our doubts of its continuance. We are still of the same opinion, unless men are employed who will teach the simple unvarnished truths of revelation. We wish to see the Bible taught without comment. By 'natural religion,' which the gentleman harps so much upon, we mean, the Being and attributes of God, our duty and accountability to him, our duty to our neighbour and ourselves. Surely no reasonable and moral man will object to these truths as necessary to be taught the Indians. All we object to, is particular creeds, framed by men, who are too apt to make scripture bend to their peculiar notions, which are in general too abstruse and metaphysical for those who are unacquainted with systems of ethics or common education. In this view of the subject we are equally opposed to teaching the Indians, at first, the peculiar doctrines of Calvin or Socinus, Luther or Arminius."

But is this *coming to the point?*—Men may have wonderfully *liberal* views on the subject of religion; and yet entertain *very erroneous notions* respecting "the Being," the "attributes," the "duty," the "accountability," which, in the view, of Mr. C. make up the definition of *natural religion.* The Apostles were rather more *definite* than this. The "*cross of Christ*" formed their leading theme, and when they determined to *know nothing save Jesus Christ and him crucified,* they must have had a very *distinct object* in view—an object which they prosecuted with unremitting zeal, in the face of every danger, and fearless of all consequences.

But here is an assertion for us.

"We still contend, that men have been sent on missions to the Indians who *taught themselves* rather than the gospel; good men, no doubt, but attached as they were to their own peculiar notions, their zeal counteracted their prudence, the Indians disregarded their instructions, and in fact became worse if possible than they were before."

And who could our readers suppose are to be his witnesses?—Not the infamous Red Jacket

and his infidel party of red and white pagans!! Even so. The drunken degraded Red Jacket, who has fallen from his former standing and excited the contempt of the principal men of his own nation, has seen fit, with the aid of a few adherents, and a still smaller number of *interested and unprincipled whites* to petition the Legislature against "hungry priests," and this is *testimony directly in point;* and the Rev. Editor, therefore, must still be considered as friendly to the cause of Missions in general.

We acknowledge the receipt of a polite billet the week past containing the suggestion, that since we published Doct. Miller's Reply, we could probably have no objection to publish the comment bestowed upon it, by the Editor of the Christian Journal. At first thought we saw not the least objection against complying with the wishes of a respectable correspondent, whom on all occasions we should be glad to oblige: but after a little reflection, it occurred to us that the comment *has nothing to do with the Reply in the particular relation which it occupies in our columns.* We copied the Reply from the columns of the New York Observer, where it *last appeared by the Doct's particular desire,* in CONSEQUENCE of the appearance of a certain PAMPHLET, which he says contains the *remarks that he answered,* and gives them a circulation *beyond* that of *his answer.* We have not appeared as the *particular* advocate of the Doct's sentiments; but as the pamphlet which he alludes to, has just undergone a Utica edition—we thought it proper that the Reply should be placed under the same advantages.

An Explanation.—The *Lebanon heathenish petition* which we alluded to, as having been presented to the legislature of this state, a short time since, proves to have been got up by a few individuals, who entertained sentiments different from their neighbours. The latter, embracing a number of the principal inhabitants of the town, drew up a letter to Mr. Yates, disapproving of the views of the petitioners, and expressing their entire approbation of his proposal for introducing tracts into common schools. As the letter, however, was returned unopened, it seems probable that Mr. Y. was unfortunate in his conjectures as to its contents, and it may be some satisfaction to him, to be apprized of the circumstance—especially as it throws a different light on the moral, religious, and civilized character of the town. A certain *hyper-orthodox, discarded minister* we believe was the prime mover of the petition. The above facts were communicated to us verbally; but we have no reason to doubt their truth.

BACKUS' SERMONS.

To the Editor of the Western Recorder.

MR. HASTINGS,—Some six or seven years since, proposals were issued for publishing the Sermons of the late Rev. Dr. Backus. If I remember rightly, the publisher was said to be a respectable Bookseller of your town. Since that period, reports have been circulated that the work was in press, and encouragement has been repeatedly given to the subscribers, that they would be shortly supplied with copies.—But a long period has elapsed, without any prospect of the accomplishment of the object; and I presume it is relinquished entirely, by those who first proposed it. Now, I wish to inquire whether, through the negligence of a bookseller, the public are to be deprived of a work, which is called for loudly by a large portion of the American churches? Is there not some person who is *willing* to undertake the publication of it? Or are there insuperable obstacles in the way of its publication? Dr. Backus was a man whose name cannot perish—and whose writings are too valuable to be kept in obscurity. If you can give any information on the subject, you will gratify a large number of your readers.

Yours, &c.

Canandaigua, February 1825.

REMARKS.—We would inform our correspondent that the work he alludes to, is in the press of William Williams, Esq. of this Village—that its long delay has been occasioned by circumstances entirely beyond the control of the publishers; and that it is now rapidly passing through the press; and will in all probability make its appearance in a very few weeks. Mr. W. is one of the most enterprising publishers in this part of the country; and it is but justice to state, that no exertions were wanting on his part that were proper to have been made by him. We have been favoured with the perusal of several proof-sheets of the work, and have every reason to believe that it will answer the expectations of the Christian public.

N. Y. has our thanks for a valued communication which shall appear next week.

No. 30, *of the Western Recorder.*—A liberal price will be paid for such copies of this number as may be returned within a few days.

POLITICAL.

AMHERST COLLEGE.

It gives us pleasure to state, that after two or three years delay, the College at Amherst has finally received a Charter of Incorporation, such as is satisfactory to its friends. The votes of the House on the question of its acceptance, were 96 to 68,—an ineffectual attempt having been previously made to postpone it indefinitely.

The debate on this subject has been long and earnest: it has elicited much talent and some bad feeling. The opponents of the measure have resisted manfully; contending for every inch of ground, and finally withdrawing from the field because it was impossible to retain it longer.

As to the provision by which the Charter is not to be considered "a pledge on the part of Government, that pecuniary aid shall hereafter be granted,"—it was introduced *by the petitioners,* to obviate the objection which had been thrown out by some, that if the College were chartered by the Legislature, they *must* endow it. The petitioners well knew, that future Legislatures would act on this subject, and every other, as they might think expedient. Whatever the good of the community might seem to require, they would be bound by their oaths to perform.—*Rec. & Tel.*

South American Independence.—For once we have been most agreeably disappointed; the English papers state in an *unqualified* manner the following particulars.

"London, January 4th, Mr. Canning communicated to all the Foreign Ministers, in the afternoon of Saturday last, at the Foreign Office, that the Cabinet of his Britannic Majesty had come to the resolution of acknowledging the Independence of Mexico and Colombia. Commissioners would be sent to those States charged with full powers to conclude Treaties of Commerce between them and this country, founded on that recognition.

"The recognition of Buenos Ayres, which has long possessed a settled Government, may soon be expected.

"Col. Campbell and Mr. Ward, were an hour with Mr. Canning on Sunday, at Glouscester-lodge, when they received their final instructions from that Gentleman, previous to their leaving town. These gentlemen are charged with full powers to negociate and conclude a Treaty of Commerce with the States in question."

This measure will produce a most important result to the cause of liberty, especially if France immediately follows the example of England as has been expected. It is reported—and the report seems very probable—that the "Allies" had determined to take up the subject, and that this was the reason of England's coming to a decision at this time. May we not hope, too, that England will eventually see it her interest to do as much for the cause of the Greeks?

From all appearances we should think that the affairs of Europe are fast tending to a great crisis; and, that not many years hence, the question between ignorance and tyranny, and knowledge and freedom will be decided by the general conflict of armies.

Piracy.—A most aggravated and cold blooded case of piracy is mentioned in the papers as having taken place near the Matanzas. The Brig Betsey, Capt. E. Hilton from Wiscasset, when twenty one days out, struck on one of the Shot Keys and went to pieces. The crew gained the boat, succeeded in landing, and engaged five men, supposed to be fishers, to take them to the Matanzas. After they got under way, a boat came in with pirates who fired upon them, boarded them, and without the least prospect of gain, or feeling the least commiseration for their helpless condition, hewed them in pieces, cut off their heads on the gunwale of the boat, and threw them overboard, only one or two individuals escaping in a providential manner.

Instances of piracy are frequent in the West Indies; and they will in all probability increase, till something effectual is done for their suppression. And yet, the U. S. Government seem fast asleep on the subject.

Mr. Granville, the agent of the Haytien government, and the Rev. Loring D. Dewey, arrived at Port-au-Platt on the 19th of January, from Philadelphia, via Samana, in the brig Mary, Harrison, with 30 emigrants.

The New-York Observer, has published two letters from Mr. Dewey, that contain favourable accounts of the present state and prospects of the emigrants; and represent the latter as being highly pleased with their condition.

Georgia and the Cherokees—The Albany Daily Advertiser of last Thursday, contains the following intelligence, which for the cause of Indian Missions, we still hope may prove untrue.

Private letters received at Washington on Thursday, from Georgia, state that the Commissioners of the United States have succeeded in making a Treaty with the Creek Indians, by which they agree to cede and relinquish the title to the whole of their lands within the limits of the state of Georgia.

Great Steam Boat Question.—Yesterday, Feb. 28th, says the Albany Daily Advertiser, the Court of Errors decided on the great Steam Boat case, of the Nor.h River Company, appellants *vs.* John R. Livingston, respondent, and the decision of the Chancellor, was *affirmed.* This decision throws open the Hudson river to a free navigation by fire or steam, or in other words, annuls the exclusive right granted to Livingston and Fulton.

It is known that the cause was to be decided, the Senate Chamber and gallery was crowded to excess by persons anxious to hear the opinion of the court on this long contested subject.

Judge Woodworth, in an elaborate opinion opposed the decision of the Chancellor, in which Judge Sutherland concurred.

Chief Justice Savage delivered a perspicuous, able, and well written opinion confirming the decision of the Chancellor.

CONGRESS.

THE SENATE have again been engaged with various bills for appropriations, with the bill relating to the Judiciary system; the bill directing a discrimination between importations by citizens of the United States; and those on foreign account; and various other bills, few of which possess much interest.

On Wednesday, Feb, 23d, the engrossed bill for the civilization and preservation of the Indians within the United States, was passed and sent to the House for concurrence.

Friday, Feb. 25, the bill authorising a subscription of 1500 shares of Stock in the Delaware and Chesapeake Canal, was read a third time and passed.

The bill for the continuation of the Cumberland Road, was also passed. These bills now only want the sanction of the President, to become laws.

HOUSE OF REPRESENTATIVES.—The House have been occupied with several of the bills abovementioned, and others of a similar nature.

On Saturday, Feb. 19th, the "act concerning Canal vessels and boats," was read a third time and after some debate laid on the table.

Mr. Ingraham, from the Committee to whom had been referred that subject, made a report on the Presidential claims and presented several documents on the subject, all of which were ordered to be printed. This has been done in compliance with the wishes of the President, expressed some time since in a message.

The same day Messrs. Gale & Seaton were chosen printers for the next Congress.

On Wednesday, the 23d, The bill for the preservation and civilization of the Indians, was read and referred to the Committee on Indian affairs. A bill from the Senate, authorizing the purchase of an equestrian portrait of General Washington, by Rembrandt Peal of Philadelphia, was received, read, and after some debate, indefinitely postponed.

Friday, Feb. 25, The bill sanctioning the act of the assembly of Maryland and Virginia, respecting the Chesapeake and Ohio Canal was taken up at its third reading, and finally passed by ayes and nays, as follows—ayes, 151; nays 34.

In the House of Representatives on Saturday; twenty-three bills passed through committees of the whole, and were ordered to be engrossed for a third reading.

Indian Treaty.—A treaty has been concluded and ratified at Washington, between the United States and the Choctaw Indians, by which the Choctaws cede to the United States, all the land lying east of a line beginning at Forst Smith, on the Arkansas, and running due south, to the Red River. For this cession, the United States agree to pay the Choctaw nation $9,000 annually, forever, and to prevent settlemenis on their lands.

The representatives of several nations of Indians residing east of the Mississippi, have arrived at Washington, for the purpose of making arrangements for the removal of their tribes west of that river.

We understand, says the National Journal, that the government has lately received despatches from Richard C. Anderson, Minister Plenipotentiary at Bogata, (brought by Mr. Ezra Anderson, brother of the minister,) and accompanied by two Treaties, which had been negociated, by him with the government of Colombia; one of *amity, commerce and friendship,* and the other for the suppression of the *slave trade;* both of which are now under the consideration of the senate.

Arrival of Com. Porter.—The U. S. ship John Adams from Key West bound to Washington city with Commodore Porter on board, anchored in Lynnhaven Bay on the 26th ult. and the wind being ahead, came up into Hampton Roads the next evening, when an exchange of salutes took place between her and the North Carolina 74, lying in the Roads.

The John Adams, it gives us pleasure to learn, has not lost a man since she left the United States.—*Alb. D. Adv.*

LEGISLATURE OF NEW YORK.

Bank Charters.—Mr. Spencer, of the Senate, from a select committee raised for that purpose, has reported a general bill regulating the operations of future banks that may be granted, and prescribing, the conditions on which they may go into operation. The great length of the bill precludes us from giving it at length now, and we must therefore content ourselves with giving a brief sketch of its provisions. The object of the committee appears to be to establish a uniform system, with a steady purpose to secure the public as much as possible against the possibility of fraud; or loss from mismanagement. If this bill should become a law, all applicants for banks will know on what terms they are to receive their charters, and they can make their own estimates whether they can do a profitable business on those terms or not. Another important item of saving to the state will be in the consumption of time that is now annually spent in digesting the long bills for this purpose, and our statute books will not be lumbered with laws as multifarious in their provisions as they are tedious in detail. Under this general law, a bill granting a bank charter will not require but two or three short sections.—*Alb. D. Ad.*

The Advertiser proceeds to remark on the twenty-one articles of the proposed bill separately; but it may be in sufficient season for us to do so, when the fate of the bill comes to be decided.

In Senate on Monday, Feb. 28, Mr. Dudley, from the joint committee on canals, reported a bill to establish a board of internal improvement, as recommended in the governor's message.

Thursday, March 3d, Bills passed in committee of the whole; for the payment of certain notes given by Myron Holly as treasurer of the canal commissioners;—to incorporate the Canal Insurance Company of New York.

In Assembly, Feb. 28, Mr. Case gave notice he should at some future day ask leave to bring in a bill for the repeal of the second section of the act for the payment of the officers of government therein mentioned, passed April 3, 1821, abolishing the office of superintendent of common schools, and requiring the duties thereof to be performed by the secretary of state, and also for the appointment by the legislature of a superintendent of common schools.

Thurday, March 3d, Mr. Finn reported a bill to change the name of the first Welch Methodist Society in Steuben, Oneida Co., and a bill relative to the church and society of Union, in Paris, Oneida county.

Mr. Hedges, from a select committee, to whom was referred the bill introduced by Mr. Goodrich, some time since, requiring that a challenger at an election, should make oath (if the inspectors thought it proper) that he believed the person challenged had no right to vote, reported that the committee thought the bill would not effect the object contemplated, and recommended that it should not be passed. The report was laid on the table.

SUMMARY.

Prorogation.—On Saturday the 5th inst. says the A. D. Ad. the legislature of Massachusetts was prorogued by Lt. Gov. Morton, until next May. One hundred and fourteen acts were passed during the session, among which was one providing that after the first day of June next, grace shall be allowed on all inland bills, drafts and promissory notes made payable at sight, or in a given number of days, or on a day certain, unless the contrary opinion is expressed.

Bills for the ipcorporation of six new banks in the different parts of the state were also passed, with some new restrictions. A motion was made in the House to introduce a clause into the first bill read, to make the stockholders liable, in their private property for the payment of the bills, which, after much debate, was rejected.

Bank of the United States.—The capital of this Bank, is $35,000,000. Bills in circulation, $60,091,799. Receives interest on more than $50,000,000.

From inquiry, the number of deaf and dumb persons in New-England, is estimated at 800, and the annual increase is supposed to be 30.

Sickness.—A distressing fever has prevailed in Blandford for some weeks—in some families, 5 or 6 are sick. There have been 9 or 10 deaths. We are informed that some towns in this county are unusually sickly.—*Hamp. Gaz.*

The Columbian Observer, of Philadelphia, was dressed in mourning, on account of the election of Mr. Adams to the presidency!!

Orders have been given for the immediate equipment of the U. States vessels at several ports. Destination unknown.

A Methodist college is about to be established in Virginia. Similar institutions exist in Maryland and Kentucky.

The survey of the canal to unite the Atlantic and Pacific oceans has commenced.

The legislature of Va. have granted $500 in articles from the penitentiary to the American Colonization Society.

Florida.—A census of Florida had been ordered by the Territorial Government. The St. Augustine paper says that such has been the recent influx of population, that it will be found that Florida is entitled to claim admission as one of the States.

FOREIGN.

The Greeks.—The correspondent of the New-York Daily Advertiser at Smyrna, under date of Dec. 6th—"I have the pleasure to state that the Greek cause is getting on well. They have just gained a complete victory over the Turks, and have forced them to make the best of their way to Alexandria. Here we enjoy perfect tranquillity."

Burmese War.—Mrs. Colman of the Baptist Mission, Calcutta, writes thus to a lady of Boston, under date of June 24th, 1824.

"The Burmans have taken possession of Ramoo, a large village near Cox's Bazar. It is about a month since the battle was fought there. 10,000 Burmans made a sudden attack upon a party of English consisting of only 500 men. The latter fought bravely until all their ammunition was expended, and then the most of those who had not already fallen, were cut off in endeavouring to escape."

Accounts have been received as late as the 30th August, at which time every thing was quiet at Rangoon, under British protection.

The King of Sicily and Naples is dead. He was a very old man, and excessively fond of hunting. Hamuda Pacha, Dey of Tunis, used to say he cared more for his hounds than his subjects.

The Grand Seignor has decided on a fifth campaign against the Greeks, and has ordered the Vice Roy of Egypt to be prepared with auxiliaries. The fortress of Patrass has been completely worsted by 500 Greeks, and would, it was supposed, soon fall.

By a new treaty with France, 22,000 men are to remain in Spain. Russia is not yet free from the effects of the late inundations.

Letters from Paris, state, that Commissioners were about to sail from France to St. Domingo, to renew the negociations.

Corfu, Dec. 25.—It is deplorable that among the victorious Greeks, dissensions exist. Among them, Pasio Colocotroni has fallen a victim! he perished in a combat near Tripolitza.

Trieste, Jan. 1.—Letters from Corfu of the 19th, put aside all doubts respecting the naval combats of the 12th and 13th in the Roads of Candia.

More recent despatches inform us, that an Egytian division, wishing to get to Suda, was severely treated by the Greeks.

The demand of South American securities in London, has been brisk and they have improved.

The Emperor of China accepts presents from the king of England, because it is a principle of the celestial empire to show indulgence and condescension towards petty states!!!

NOTICE.

An election of Trustees of the Utica Library will be held this evening at 7 o' clock, at Amos Gay's Mansion House. As the law requires that two thirds of all the Subscribers should meet; and as many of them are out of town, it is to be hoped that all in town will attend punctually at the time.

Utica, Tuesday, March 8, 1825.

ORDINATIONS.

October 16th.—Rev. *Loyal Fairman,* of the Baptist Church at Whitewater, Ohio, to the work of the Ministry.

——Rev. *Alexander Young,* Pastor of the New South Society in Boston. Sermon by Rev. Mr. Palfrey.

Jan. 22, Rev. *Simeon Woodruff,* was installed pastor of the Presbyterian Church in Strongville, Medina county, Ohio. Sermon by Rev. Stephen S. Broadhurst.

Feb. 2, Rev. *L. C. Lathrop,* late of Wilmington N. C. was installed pastor of the Congregational Church in Salisbury, Conn. Sermon by Rev. Mr. Bradford.

Feb. 2, Rev. *John Flagg* was installed pastor of the second Congregational Church in Roxbury, Mass. Sermon by Rev. James Walker, of Charlestown.

Feb. 8, Rev. *Albert Barnes* was ordained to the work of the Gospel Ministry, and installed pastor of the Presbyterian Church at Morristown, N. J.

DIED,

At Clinton, Feb. 23, MR. PARSONS CLARK, formerly of New-Haven, Conn.

In New-York, on the 24th ult. MR. RALPH I. MARVIN, son of Mr. Asa Marvin, of Clinton, in this county.

On his passage from Calcutta to New-York, in the latter end of October last, WILLIAM WILKINSON GREEN, Esq. eldest son of William Green Esq. of Oriskany.

At Schenectady, Feb. 27th, Mr. Thomas Powell, aged 55.

In Cavendish, Vt. Mr. Alanda Wright, and Susannah his wife—she died on Sunday evening, 30th ult., and he on Tuesday morning following—both of a lingering consumption—he aged 29, she 27 years. They had lived in the marriage state about four years. They were both interred in one coffin.

At Brooklyn, L. I. on Thursday evening the 10th inst., Rev. WILLIAM ROSS, aged 33, an itinerant minister of the Methodist Episcopal Church.

DIED,

At the village of Auburn, on the morning of Tuesday, the 1st instant, Mr. HERVEY F. BEACH, Merchant of the firm of H. F. Beach, & Co. of Utica.

The circumstances attending the death of this young man were peculiar and distressing. Established in elligible business, possessed of an irreproachable character and an amiable disposition, he was looking forward with pleasing anticipation to that connexion in life which of all others is the most interesting and important; and last Wednesday week was the day fixed upon for his marriage. On the Saturday previous, he was in perfect health, enjoying an uncommon flow of spirits; he attended meeting as usual on the following Sabbath; and in the evening, about three hours before his departure for the place of his anticipations, he was present at the delivery of a solemn discourse, in which the speaker observed that, in "such a large congregation, it was not improbable to suppose that some one present might never again be favoured with a similar opportunity." The remark was but too prophetic. The illness of Mr. B. commenced just before he seated himself in the stage; and at the end of his journey not exceeding a distance of seventy miles, it became too deep rooted to yield to medicine. He was carried from the stage to a sick bed from which he never rose, but died after a few short days of extreme suffering; and was buried just one week from the time fixed upon for his marriage. Such is the history of man; and such is the uncertainty of all human expectations! This young man saw indeed and recognized the object of his tenderest affections; and the latter had the mournful privilege of attending him in sickness, and the agonizing affliction of following his remains to the grave.—But had she the satisfaction of following him, in imagination, to a world of blessedness?—Here we must pause! We would not attempt to lift the vail of futurity. But let us remember that a sick bed is of all places, the most unfavourable for beginning the work of preparation for eternity.

The Merchants in this village have resolved to wear crape thirty days in memory of the deceased. And we notice by an article in the Free Press, that the Merchants of Auburn have adopted a similar resolution.

In Auburn, at the house of Mr. Allen Worden, on Thursday, the 24th of February, Miss Anna Satterlee, aged 33.

NOTICE

IS hereby given to all the Creditors of Alexander Quin, and likewise those of Elizabeth McFadden, now the wife of the above mentioned A. Quinn, to forward all accounts against them to Walter King, Esq. Utica; likewise it is requested that all owing them, will call and settle their bills at his office, on or before the first of April next. ALEXANDER QUIN, ELIZABETH QUIN.

Utica, March 7, 1825.

UTICA ACADEMY.

THE next Term of this Academy will commence on the 7th of February next, under the care and instruction of Mr. D. Prentiss.

The Trustees, anxious to render the Academy valuable and useful, have availed themselves of the opportunity to obtain the services of this gentleman, who comes recommended by the advantages of much experience, ample qualifications, and unusual success. He has for several years presided over the Academy at Oxford in Chenango County, where his talents, assiduity and vigilance contributed essentially to its eminence and usefulness.

The Trustees of Utica Academy, aware of its importance, feel a deep solicitude to give it elevation and make it worthy the attention and patronage of those who are charged with the care of the education of children and youth, and confidently hope by the labours of the present preceptor, and increased attention on their part to attain those important objects.

All the branches of learning usually taught in Academies will be taught in this; and on terms as reasonable as to tuition.

An accomplished gentleman will be employed to instruct in French, if a sufficient number of pupils should wish to attend to that Language.

The Trustees respectfully invite attention to this institution, and trust that all reasonable expectations of success and advancement will be fully realized.

ERASTUS CLARK,
EBEN'R B. SHERMAN,
THOMAS WALKER,
THOMAS SKINNER,
WM. H. MAYNARD,
EZEKIEL BACON,
WILLIAM WILLIAMS,
SAMUEL STOCKING,
MONTGOMERY HUNT,
THO'S H. HUBBARD,
JOHN C. DEVEREUX,
SAMUEL C. AIKIN,
HENRY ANTHON.

Utica, January 26, 1825. 31tf

NEW STORE.

I. J. BERRY'S

Family Grocery, Agricultural and Garden Seed Store.

No. 65, Genesee St. Utica.

THE public are most respectfully informed that the above Store has been opened for the supply of such articles as are of general family use in the Grocery Line;—Such as Tea, Sugar, Coffee, Raisins, Fish, &c. &c.; together with a great variety of the choicest Liquors, and Wines. Those ladies and gentlemen who may think proper to confer their favours, may rely upon being supplied with goods of the first quality, and at the lowest prices.

Tavern Keepers will find it much to their advantage to take their supplies of Liquors and Groceries from this Store.

The proprietor begs to call the attention of his friends and the public in general, to the other branch of his establishment for the general supply of AGRICULTURAL, GARDEN and FLOWER SEEDS!

Those whose taste inclines to the culture of Botanical Plants, will here find a collection of the most rare and curious seed selected from the best sources, due caution having been taken to secure such as are genuine.

Farmers can be supplied with Seed Grain at this store.

Utica, Feb. 7, 1825. 32

POETRY & MUSIC.

"Kindled only at the skies."

From the Asiatic Journal, by the Lord Bishop of Calcutta.

HYMN.

By cool Siloam's shady fountain,
How sweet the lily grows!
How sweet the breath on yonder mountain,
Of Sharon's dewy rose.

Lo! such the child whose young devotion,
The paths of peace has trod;
Whose secret soul's instinctive motion
Tends upwards to his God.

By cool Siloam's shady fountain,
The lily must decay;
The rose that blooms on yonder mountain
Must shortly fade away.

A little while, the bitter morrow
Of man's maturer age
Will shake the soul with cankering sorrow,
And passion's stormy rage.

O Thou! whose every year untainted
In changeless virtue shone,
Preserve the flowers thy grace has planted,
And keep them still thy own.

From the Western Luminary.

TO THE LYRE.

Thou, earliest treasure of my earliest years;
Friend of the broken heart!—full oft thy pow'r
Hath sooth'd my spirit in its darkest hour:
And I have worshipp'd thee almost with tears.
Hush'd be thy earlier strains: no more the bow'r
Of beauty echoes to thy call; thy hour
Of passion is gone by. The pang that mars
The hopes to which it clings,—the chilling fears,—
The joys that pall while pressing to the soul;
All—all are past. A holier theme is thine,
Wake to the triumphs of Redeeming Love!
And when the measure of my days is full,
Some kindred heart may feel thy song, and twine
A wreath, when I have sought my home beyond the grave. K.

Literary.—A volume of Poems, by J. G. C. Brainard, Esq. Editor of the Connecticut Mirror, is now in the press, and will shortly be published in Hartford.

Difficult as we are, to be pleased with American poetry; and little of it as we have seen that really merits the name, we are glad to have a prospect of reading a volume by Mr. B. whose fugitive pieces have always delighted us.

The Utica Amateur Society gave their third public rehearsal last week on Monday evening to a crowded audience. We were necessarily absent most of the evening; but from what we heard of the performances, we should think them preferable to those of any former occasion.

A correspondent of the *Maine* Christian Mirror suggests the expedient of publishing a new singing book, as a first book for schools, containing the rules and about one hundred plain tunes. His principal reason for the suggestion is, to have singers furnished with books at less than the ordinary expense. But, singing books are already very cheap; and, beyond a certain point of reduction, a lessening of the price would inevitably lead to an undervaluing of the article, if not to a disregard of the whole subject connected with it. If a singing book for instance could be bought for the price of an Almanack, a small number of six-pences might be saved to the purchaser; but should we then see the young gentlemen and ladies of our villages, assembling together and spending evening after evening, as they now do, in rehearsals? Certainly we should not, unless they had something more than a few of the plainest tunes to practice upon; and, neglecting their rehearsals, would inevitably lead to a depreciation of style. A first book of rudiments, with lessons for children, however, might be rendered extensively useful, if judiciously compiled and generally introduced.

COMMUNICATIONS.

For the Western Recorder.

THE MARVELLOUS.

Mr. Editor,—Ever since the first appearance of your useful paper, I have felt interested in its success; and been desirous of suggesting such hints as have occasionally occured to me, in relation to its improvement.

At first, I wondered at the small quantity of religious intelligence that was found in it; but recollecting, on a little reflection, that, a *semi-monthly* paper could not contain *every thing;* and perceiving that you gave condensed views of the most important items; and detailed ones of such as were peculiarly interesting in this section of the country: I felt quite satisfied with your management. And since the weekly appearance of your paper, I see not how you can now add to the accustomed quantity, without having recourse to the usual practice of repetition, or to that of giving currency to the endless accumulation of such details, as are, in reality, unimportant—never bearing a second reading, and never to be treasured up for any useful purpose in the memory of the reader.

But you have still one peculiarity, the reason for which does not so evidently appear.—You seem to have a peculiar antipathy to every thing of the marvellous. You never seem to give currency to a story *merely* because it is a large, or strange, or merry, or pathetic one; but are always looking out for some moral inferences or illustrations. Now this is hardly coming up to the standard of the prevailing taste; and I am not sure that by persevering in this course, you will not, in some measure, limit the number of your subscribers—an evil, which ought to be guarded against by every prudent exertion.

I have been thinking, that since the lovers of the marvellous are to be found in every class of community, it might be well, for you, occasionally to make out a chapter or two, for their particular accommodation. This you might readily do, by adding to some of the current details, such *poetical* circumstances of exaggeration, as are known to give them interest; and such as are readily admissible on the score of extensive utility. For instance: you might by way of accommodation, add a few years to the age of a man who was 160 when he died; you might add to the strength of one who could lift an oak-table with his teeth, or to the powers of another who could out-travel the fleetest courser. You might add a few individuals to the numbers brought forth at a prolific birth. A standing tree, whose hollow was "fourteen feet in diameter," might be represented as capable of stabling fourteen horses. An "elephant," though 'petrified,' might very properly be made to show the strong symptoms of instinct. A French 'horse and his rider,' though turned into stone, might be made to set off at full gallop for the court of St. Cloud.—And, as for the German philosophers, instead of detailing their phlegmatical 'speculations,' about the traces of lunar civilization,' you could introduce them at once to the Moon's inhabitants, and set them like 'Miss Carriboo.' to speaking the lunar language; or to giving descriptions of *lunar* life and manners, nearly as rational, perhaps, as any thing they have yet told us about roads and fortifications.

This would be something new and wonderful—something worthy of being handed down to remotest posterity.

But merely to tell how many people in the United States have been hung or shot or drowned, or caught at stealing, or been confined in prison, or have broken loose from confinement; is surely to speak of very common occurrences. nor would you mend the matter very much, by telling remarkable dreams or adventures of the *'bear-story-order,'* such as might be supposed to happen, at least, as often as once a fortnight to every individual who possesses a nervous temperament; or a belief in the existence of ghosts and witches. Yet, many readers, I am sorry to say it, delight even in *these* details, as things chiefly worthy of their attention, and calculated more than any thing else, to give interest to the books and magazines, and papers that are placed before them. Nor are editors the only persons to be taxed with this folly. For if there was not a great demand for such *"wares,"* they would not be so industriously collected or fabricated or imported from Europe as they now are. It is ridiculous enough to see an Editor's countenance brightening at the discovery of some new rumour or conjecture about ship wrecks or piracies or robberies or sea-fights, which may or may not have happened; and on the following week, to find him equally gratified with having it in his power to state that the conjecture or rumor to which he gave currency, was destitute of foundation. But what shall be said of his readers who *feast* on such rumors? *He* only brightens at the prospect of pleasing others; but *they*—we might almost say, are ready to rejoice at the calamities that happen to their species, on account of the pleasure they afford in detail.

But, to be serious, Mr. Editor, I have been pleased at the discriminating course which you are pursuing; and I hope that you will never forget that there are important details, realities, and truths enough to employ your editorial labors, without ever condescending, for a single moment, to use your pen in the cause of idle curiosity or senseless amusement. X.

MISCELLANEOUS.

THE ROBBER RECLAIMED.

Founded on Fact.

A worthy minister, whom I shall call the Rev. Mr. Moncrief, resided near Edingburgh, about the year 1746. He was generally esteemed for his piety, and attention to his ministerial duties. He preached the whole truth of God, in a style so simple, calculated at once to inform the understanding, and, under the divine blessing, to affect the heart. It was his custom to go from home annually to receive his yearly stipend; which was managed with so much care and frugality, that it became just sufficient for the support of the family, without any surplus at the end of the year. To the prudence and domestic economy of Mrs. Moncrief, much of this is to be attributed. She knew, too, when to be silent and when to speak; and instead of listening to the idle reports of some busy bodies in the congregation, she heard their tales, and buried them in her own mind, without relating them to others. The season having arrived when Mr. Moncrief took his journey for receiving his stipend, he left home afoot, unattended and unarmed; and, having settled his business, was returning to his habitation. Scarcely had he proceeded half way, before a young man presented himself before him, and peremptorily insisted on having his money, at the same time raising his pistol to enforce his demand. The light of the moon enabled Moncrief to recognize in the robber no less a character than Saunders Maitland, a linen-draper, who had recently failed. The firmness of the good minister astonished Maitland. "This sir," said he, is my *first* attempt: I have been unfortunate, I am destitute of every thing. Your character I respect, and it is no intention of my heart to offer you either injury or insult; but distress impels me to this action."—These words were delivered in so modest and humble tone, that confirmed Mr. Moncrief in the sentiment that he was not lost in vice; and prompted by his sacred office, and a desire to deter the young man from his purpose, he began to reason with him, and pointed out to him, in strong, nervous language, the great crime he was about to commit, the cruelty of depriving a minister of a whole year's subsistence for himself and family, and the awful end for all who pursued so dangerous a course. Often he called to mind the conviction of his conscience, and the admonitions he had received in private, as well as in public; and added with a firm voice, "*The end of these things is death.*"

Maitland listened with attention, and, during the address, his eye and pistol often fell below the horizon. For some time an internal conflict was maintained between the desire for money and the sin of taking it.—At length his conscience yielded, and in a most peremptory manner, he demanded of Mr. Moncrief, to surrender his money! The minister, aware that resistance would be vain, looked at the pistol that was pointed at him, delivered his money to Maitland, and requested that he would listen to him a few moments. "You say, young man, that this is your first attempt; take my advice; to prevent your destruction, let it be your last. Go and use the money now obtained, in an industrious manner, and you shall have not only my forgiveness, but my prayers."—Moncrief raised his reverend eyes and hands to heaven, and implored mercy for the robber. They parted, the minister to his affectionate wife and family, and Maitland to—alas, he knew not whither!

The world was all before him, where to choose
His place of rest:—

Happy if he could have looked to Providence as his guide, or prayed for direction: but he could not pray. Afflicted with the most distressing feelings, sensible of his crime, and aware of the danger to which his life was exposed, he wandered about for some time, undetermined what should be his future proceeding. The solemn parting words of the minister still sounded in his ears, and his kindness melted his heart. At one time he resolved to return the ill-gotten booty; but then he knew that his apprehension might be the consequence, and his life the forfeiture.

Meantime the case of Mr. Moncrief was greatly commiserated, by his parishioners; old and young spontaneously came forward, and more than compensated the loss he had sustained. Still he prayed for Maitland, and often wept as he intreated God to bring him to a sense of his sin, and to reclaim him from the path of the destroyer.

At length Maitland heard of a vessel bound to India, and hastened on board.—While there, he frequently reflected on the sin he had committed, and would gladly have returned the money he had so unwillingly taken, but this became every day more impracticable, and he now turned his attention to the minister's advice, to employ it honestly and industriously. He availed himself of the numerous advantages which commerce opens to the sailor, and by great assiduity and caution, aided by the blessing of Providence, which he earnestly sought, as well as the pardon of his sins, he succeeded beyond his most sanguine expectations. His desire and determination to refund the property he had stolen, never forsook him, and he embraced the first opportunity of making restitution in person. More than twelve years however rolled away, without presenting any facility of visiting Mr. Moncrief. At last, he obtained a freight to Bordeaux, and thence to Leith, and having learned that Mr. Moncrief was still living with his wife and family at their old residence, he forwarded two pipes of excellent wine to him, but without mentioning from whom they came. When they arrived at the good minister's door, he was thrown into the greatest perplexity, observing, that, as for himself he could not afford to drink wine; he had no cellar in which he could place it, nor did he possess any friend that was likely to send him so valuable a present. The whole therefore was a mistake, and the wine was obviously intended for some other person. He consented, however, to allow them for the present to be placed in his stable.

After every inquiry to discover the real owner of the wine, and obtaining no in formation whatever, Mr. Moncrief concluded that time would develope the mystery. After a few days, a respectable looking gentleman alighted from his carriage, and requested to see the minister. Being introduced, he said he had been brought up in the country, and had constantly recollected him with esteem and veneration. He had taken the liberty of bringing a few trifles for the acceptance of Mrs. Moncrief. The present consisted of some choice fruits, silks, &c. of no small value. The stranger was invited to a very plain dinner, of which the family was about to partake, and at the conclusion of the repast, politely requested a glass of wine. Mr. Moncrief apologized for not having any, his income not allowing him to drink it. "It is true," said he, 'that there are two pipes of wine in my stable, directed to me; but I do not know to whom they belong." The guest replied that he knew who sent them, and that Mr. Moncrief was to consider the wine as his own property. Some wine was immediately produced, and after the party had drank health and happiness to their benevolent friend, Mrs. Moncrief and her children retired, leaving the husband and the stranger to themselves. The surprise of the family can scarcely be imagined, and yet they could form no idea of the name or character of their guest.

Scarcely had the two gentlemen been left alone, when the stranger became visibly thoughtful, and laboured apparently under great mental perturbation. As he sat, the chyrstal tears flowed in rapid succession, and his heart seemed ready to burst. Mr. Moncrief became greatly alarmed, and was on the point of ringing the bell for assistance when the stranger, looking wishfully at him, uttered in broken accents, "Excuse me, dear and reverend sir; be not alarmed; my tears speak at once my pungent sorrow for the past, and my gratitude for the present moment" In an instant he drew out his purse, containing a sum of money, and with his pencil proceeded to make calculations. "Now, dear sir," said he, with an inexpressible look of gratitude and humility, "behold your property restored, and the interest due thereon. Maitland, once the robber, offers you to-day some restitution for his great offence. I did not reject the advice you gave me on that occasion. Your image has been constantly before my eyes. Frequently have I sought pardon of God, and prayed that blessings might descend upon you. The Almighty has, I trust, answered my prayers, and made me prosperous in regard to both worlds."

Moncrief looked with astonishment, first at Maitland, and then at the money. Time and a sea-faring life had left no traces of his former appearance; yet from the moment that the first sum was laid down, a dawn of hope arose in his mind that the object was before him for whose salvation he had so long supplicated.

The feelings of the parties may be better conceived than described. The pious minister beheld his prayers answered. He that stole, wrought with his hands, and restored what he had unjustly taken away.—God prospered him in his endeavours to make restitution, and the robber became not only honest, but the friend of the man whom he had injured.

ANECDOTE.

A wordy blustering lawyer in one of the courts of Indiana, rose to answer the speech of a brother on the other side, and very pompously commenced as follows: "If the court please? I have a *ear* for learned sense, for legal sense, and common sense; but I have no *ear* for nonsense." "You can't pay the same compliment to your *mouth*." replied his witty antagonist.

ITEMS OMITTED LAST WEEK.

An appropriation of $14,000 for furniture for the President's house, and of $5,000 for improving the grounds around the same, passed the House of Representatives on Wednesday the 16th inst.

To Mechanics.—We are warranted in saying, says the New-York Gazette, that next summer, more houses, stores, &c. will be built in this city, than were ever before known to be erected in one season. Some large works are already commenced, and even now masons and stone cutters are in demand. We have no doubt that ten thousand mechanics, in addition to those located here, would find full employment and high wages.

Deaf and Dumb.—The bill granting an annuity of eight thousand dollars, for four years to the Pensylvania Institution for the Deaf and dumb; has unanimously passed both branches of the Legislature of that state.

During the late storm at Quebec, a house at Allen's Cove, Point Levi, was buried by the snow and crushed to pieces. It stood at the foot of a bank 200 feet high, and was occupied by a man named James Ringuet, his wife and three children, who all perished.

The National Journal says—We have reason to believe there is no truth in the report, received at New-York from England, of the intention of the King of Spain to demand of the United States, a recal of their recognition of the Independence of several of the South American States, under pain, in case of refusal, of revoking the cession of the Floridas.

Slave Trade.—An English captain from Bonny Africa, who sailed thence about the middle of Sept. reports that while he lay there, about 20 slave ships were there under French colours.

Roman Catholic Jubilee.—The Pope has issued a bull appointing the year 1825 a year of Jubilee for the whole Catholic Church, and inviting the faithful sons of the Church to make a pilgrimage to Rome.

Orders have been sent from Vienna, prohibiting all Austrian subjects, and especially those of the Kingdom of Lombardy and Venice, from visiting Rome during the jubilee of 1825, unless they have obtained permission from the High Police of Vienna.

Accounts from Matanzas state that Capt Warrington had arrived at Key West, to take the command of the squadron. Com. Porter was to sail for the United States as soon as the barges returned, which were on a cruise on the south side of Cuba.

Germany.—Letters from St. Petersburgh, state that several of the principal houses of that capital have stopped payment, in consequence of the losses occasioned by the late inundations, which are estimated at 150,000,000 of rubles.

It is said that nearly fifty thousand families have suffered by the overflowing of the rivers in Germany. Through whole districts the waters swept off every description of property and all their little farming stock. The sufferers have appealed to the British nation for relief.

The Grand Canal between Amsterdam and the Texel, was opened on the 13th of December, when the frigate Bellona, past through it.

Some of the great astronomers of Europe attribute the phenomena of the extraordinary seasons, the numerous tornadoes, hurricanes, earthquakes, &c. recently experienced in various parts of the world, to the present approximation of the Moon to the Earth, which they state, is nearer than it has approached for 300 years.

A Salt Spring has been discovered near the Lake shore, in Euclid township, in the county of Cleaveland, Ohio, and the manufacture of salt commenced under favourable auspices.

Coal.—Two veins of bituminous coal have been discovered in the Pokano mountain, nine miles above Harrisburgh, (Pa.) within five miles of the Susquehanna, and only a mile distant from Stony creek.

The Pensacola paper states, that several articles of furniture were exhibited at that place, manufactured out of the red bay-wood of Florida, one of the most abundant productions of the soil, which may challenge comparison with articles made of the real mahogany.

Sir H. Davy's new Invention of Copper Sheathing.—From experiment it appears, that this celebrated chemist's recent invention for preventing corrosion in copper sheathing, does by no means succeed.

To make Sealing Wafers.—Take very fine flour, mix it with glaire of eggs, isinglass, and a little yeast; mingle the materials: beat them well together, make the batter thin with gum water, and spread it even on tin plates, and dry it in stoves; then cut them for use. You may make them what colour you please, by colouring the paste, say with Brazil or Vermilion for red, Indigo, &c. for blue, &c.

A wash to clean Pictures.—Make a lye with clear water and wood ashes: in this dip a sponge, and rub the picture over, and it will cleanse it perfectly. The same may be done with white wine and it will have the same effect.

PARASOLS.

The emperor of Austria has granted to three manufacturers at Vienna, the exclusive privilege for five years of fabricating a new species of parasol.—When open they have the appearance of an arch; when closed, that of a lyre. They may be taken to pieces, and packed up in a work box. The same persons have obtained a similar privilege for the fabrication of all kinds of coverings for parasols, whether of cotton, silk, wool, leather, or paper. Some of their parasols are splendidly ornamented with paintings and embroidery.

WILLIAM CLARKE'S

LOTTERY AND EXCHANGE OFFICE,

No. 53, Genesee Street, Utica.

Tickets and Shares, for sale, in Class No. 4, for Dec. 1824, to be drawn on the 6th of April next.

CAPITAL PRIZES.

2 Prizes of	$10,000	41	of	$200
3	—	5,000	51	—	100
1	—	3,082	51	—	60
17	—	1,000	1734	—	12
20	—	500			

and a great number of smaller ones. Present price of Tickets, $6. Shares in proportion.

Orders per mail (post paid) promptly attended to.

Utica, January 20th, 1825. 29

J. C. HASTINGS & CO. 84 Genesee street, offer for sale,

20 Hhds. Molasses,
30 Bbls. Brown Sugar,
25 Boxes Lump Sugar, &c. &c.

With a very extensive assortment of Liquors & Wines, in Quarter Casks, and half Quarter Casks, and every article in the Grocery Line, all which are offered on the most favourable terms, and at the lowest Wholesale prices.

Utica, Feb. 8, 1825 32tf

FRESH TEAS.

200 Chests, Hyson Skin, (various chops.)
13 do. Hyson and Young Hyson,
21 do. Souchong,

For sale by J. C. HASTINGS & Co.
84 Genesee street.

Utica, Feb. 8, 1825. 32

THE subscriber has for sale a remarkably fine toned PIANO FORTE, made by Clementi & Co. of London, on an entire new principle, having the Harmonic Swell and Bridge of Reverberation.

Also;—A fine toned VIOLONCELLO, by Sebastian Kloz.—Price $100.

I. J. BERRY,
65 Genesee street, Utica.

NOTICE.

THE subscriber offers for sale a TANNERY with fifty vats——a BARK MILL——FULING MILL——and ROLLING MACHINE, which go by water, with convenient buildings, all in good repair; also, a convenient dwelling House, Barn, and one acre of Land, which will be sold on reasonable terms, and the payment made easy. For further particulars inquire of the subscriber on the premises.

The above premises are four miles from the Canal. BENJAMIN FRISBIE.

Westmoreland, Dec. 20, 1824. 30tf

UTICA

Looking-Glass Factory.

WELLS M. GAYLORD,

RESPECTFULLY informs the public that he has taken a building on Franklin street, where he manufactures all kinds of Gilt and Mahogany framed Looking-Glasses, which may be had, wholesale and retail, at the store of WILLIAM CLARKE, opposite the Ontario Branch Bank, Genesee street, in a great variety of sizes, of the newest pattern, and at the New York and Albany prices.

Also, all kinds of Paintings, Prints, and Ladies' Needle Work, framed in superior style. Bed and window Cornices made to any pattern. Damaged Looking-Glass Plates re-silvered.—Old Frames re-gilt, and every kind of ornamental gilding done in the best manner and on the most reasonable terms. Likewise, Maps strained, varnished, and mounted on rollers.

All orders left with William Clarke, or with the subscriber, will be thankfully received and promptly attended to.

February 7th, 1825. 1y32

NOTICE

TO MANUFACTURERS OF SCYTHES.

THE subscribers have now on hand, in addition to their usual assortment of IRON & STEEL,

40 Tons, new and old Sable Russia Iron.
5 — German Steel (best quality.)

for sale at the New York prices; with the addition of transportation only.

H. & S. STAFFORD.

Utica, 20th Jan. 1835.

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors, and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.

January 25, 1825.

JUST published and for sale, by Merrell & Hastings No. 40, Genesee-st. *"Questions on the Historical parts of the New Testament: Designed for Sabbath Schools. By* TRUMAN PARMELE, *Superintendent of the Utica Union Sabbath School.* Utica, Sept. 28, 1824.

NOT RETURNED.

The person who borrowed of the subscriber at some former period, the 2d Number of the American Edition of the Edinburgh Encyclopædia, will confer a favour by returning it as speedily as possible.

THOMAS HASTINGS.

Utica, Jan. 3, 1825.

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.

Feb. 3d, 1824. 3—tf.

FOR sale by Merrell & Hastings, No. 40 Genesee-street, the

CHRISTIAN AND COMMON ALMANACK,

by the gross or thousand.

Utica, Nov. 9th, 1824.

TERMS OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent., for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers.*